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Mountain Spirit: The Sheep Eater Indians of Yellowstone. By Lawrence L. Loendorf and Nancy Medaris Stone.

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the maps, a collection that includes Timberlake's map of Cherokee towns in the Little Tennessee River region, along with other colonial representations of the Cherokee country. The map of London with an outline of the Cherokees' tour is a nice touch. In short, King's version of the memoir not only returns Timberlake to wide availability but also improves vastly on the previous editions.

Recent years have witnessed a small boom in new editions of early sources on southeastern Indian history. Kathryn Holland Braund has published new versions of Adair's *History of the American Indians* and Bartram's Indian writings (*William Bartram on the Southeastern Indians*), the latter with Gregory Waselkov. The University of Nebraska Press is said to be working on an edition of the Daniel Buttrick–John Howard Payne manuscripts, the publication of which will be a major event. This new edition of Timberlake illustrates brilliantly the value such publications.

*Andrew Denson*

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**Mountain Spirit: The Sheep Eater Indians of Yellowstone.** By Lawrence L. Loendorf and Nancy Medaris Stone. Salt Lake City: University of Utah Press, 2006. 224 pages. \$50.00 cloth; \$19.95 paper.

Archaeologist Lawrence L. Loendorf and editor/writer Nancy Medaris Stone have written a highly accessible and intriguing ethnohistory of the Sheep Eater Indians of the Yellowstone region. Loendorf and Stone rely heavily on ethnographic, historical, and archaeological records to identify, describe, and analyze these important and often misidentified and stereotyped Northern or Mountain Shoshones. *Mountain Spirit: The Sheep Eater Indians of Yellowstone* provides an important synthesis of existing cultural history while it offers new insights into more recent archaeological discoveries.

Locating and identifying the Tukudika or “meat eaters” within the geographical area of Northern Idaho, the Wind River Mountains, and Yellowstone National Park, Loendorf and Stone draw us immediately into an important reconsideration of identity in Native American history. Vine Deloria, in *Red Earth, White Lies* (1995), stresses that one important aspect of Indian worldview is the primacy of space over time. Quoting Sven Liljeblad (1957), Loendorf and Stone reveal that the identity of Northern Shoshone groups was seasonally variable according to the region and the primary resource being exploited by members of these highly mobile gathering and hunting bands. Therefore, when a Northern Shoshone group subsisted primarily on salmon, they might be referred to as Agaidika, or “salmon eaters,” and if they harvested buffalo, they might be referred to as Kukundika, or “buffalo eaters.” This primacy of resource consumption as a form of collective identity illustrates a fluidity of human adaptation among the Northern Shoshone that is remarkable and (perhaps) a reason for their misinterpretation by outsiders. Seasonal movement from one resource complex to another—buffalo, mountain sheep, and salmon—placed the members of these bands and their

descendants into stereotypes about their relative identity frozen at a temporal context of European contact that has never had much to do with their actual spatial history. Loendorf and Stone correctly point out that Robert Lowie and Julian Steward muddied the waters by lumping the Shoshone into large, regional groups rather than resource-based bands, and that the creation of the Fort Hall Indian Reservation further homogenized and confused these resource-based designations. For the purposes of their analysis, the authors make a distinction between the two mountain Shoshonean groups (Aikadika and Tukudika) and those who (at the time of contact) derived their primary sustenance from Plains Buffalo (Kukundika). Like many of the Shoshonean and Paiute peoples of the Intermountain West, their mobility, self-sufficiency, and ecological sophistication has been neglected and confused by anthropologists, historians, and other interpreters of the cultures of this vast region. As the authors illustrate clearly, this confusion extends from the earliest Euro-American explorers to the US Park Service in its historical and contemporary dealings with Aikadika and Tukudika people and their descendants.

Loendorf and Stone develop a convincing argument in regard to the earliest waves of Numic people that moved into the region from the Southwest in waves of migration that began nine thousand years ago. By using archaeological and ethnohistorical data, they illustrate that the Aikadika and Tukudika eventually settled in the area that surrounds the current site of Yellowstone National Park in northwestern Wyoming. The Aikadika and the Tukudika were also known as the Kuyedika or Eaters of Tobacco Roots when they harvested roots in the Portneuf River area of Idaho; and Kukundika when they relied on buffalo, particularly in the more easterly Wind River area. Much contemporary controversy over the identity, and, in some cases, even the existence of the Sheep Eaters, is addressed at the book's conclusion. To their credit, Loendorf and Stone use Numic myth and the relationship of oral tradition to geological events and ethnographic records of Tukudika spirituality and social organization to contextualize and support their account.

The strongest and most prominent aspect of *Mountain Spirit*, however, is the archaeological and ethnohistorical analysis of petroglyphs, architecture, steatite bowls, use of dogs for transportation, the Sheep Eater bow, and primary food sources of roots, fish, and marmots. The location, documentation, and interpretation of the petroglyphs are nicely linked to the preceding discussion of belief. The representation of Tukudika worldview and spirituality in the petroglyphs, and their ambiguous underrepresentation of big horn sheep in the stone images, is also raised. I found the analysis of the pole wickiup locations and strength, along with the identification and explanation of the steatite bowl fabrication, to be illuminating. The authors are careful to use their somewhat limited sources carefully in making generalizations. When explaining daily life in the Tukudika camp and mechanisms of situational leadership, for example, they point out that the ability of the Sheep Eaters to create utilitarian, quickly mobile shelter and to subsist in the harsh mountain environment provided them with an excellent rationale for avoiding contact and conflict with other tribes, settlers, and federal representatives. This avoidance practice, as Loendorf and Stone assert, may have added to the mystery of

the Sheep Eaters and fueled negative stereotypes about their unwillingness to fight. The description of daily life that the authors provide draws on the work of Murphy and Murphy (1960), Hultkranz (1966–67), and Liljeblad (1972) with additional analyses by Dominick (1964) and Nabokov and Loendorf (2004). What sets their work apart, however, is an ability to synthesize this material into a convincing description of precontact subsistence, social organization, and belief.

The description and illustrations of the Sheep Eater use of dogs and of their bow construction techniques are superbly presented. Dogs as a primary means of transportation and as drivers in group hunts are revealed to be an important part of Tukudika life. There are a number of excellent color plates by David Joaquin that illustrate this aspect of daily life. I have seen a bow maker's laborious efforts among the Nez Perce in Lapwai, and I greatly appreciate the precision of the authors' description and illustration with regard to this type of manufacture.

Loendorf and Stone conclude the book with an intriguing analysis of the relationship between archaeology, ethnohistory, and wildland fire in their discussion of the excavation of a Sheep Eater site in the Boulder Ridge area of the Washakie Wilderness. Judson and Chris Finley were able to identify and document a large variety of architectural and material remains on the site once the fire had burned off the ground cover. As I write this review, fires burn throughout Idaho, and state and federal leaders disparage the use of controlled, natural burns in favor of mechanical clearing, logging, and increased grazing on public lands. Ecological and archaeological arguments in favor of "Paiute" burns (slow-moving fires that naturally clear out the understory and reveal portions of the landscape obscured by years of fire suppression) have been dismissed by logging interests as a move to replace economic sustainability with environmental practices that simply appeal to recreational or academic self-interest. I would submit that in addition to its contributions to our knowledge of the Sheep Eater people and their adaptation to a stunning yet forbidding region, we are also provided with an object lesson about the role of fire in our own lives and that of the Tukudika. This is, perhaps, just one lesson we can learn from our knowledge of the Sheep Eaters and the many stereotypes and misconceptions that this book dispels.

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**Native Hubs: Culture, Community, and Belonging in Silicon Valley and Beyond.** By Renya K. Ramirez. Durham, NC: Duke University Press, 2007. 207 pages. \$79.95 cloth; \$22.95 paper.

According to recent US Census data and contrary to public belief, the majority of Native Americans live in urban areas. *Native Hubs: Culture, Community, and Belonging* is about urban Native people. However, *Native Hubs* is not a typical discourse on urban Indians that describes loss of Native identity and culture,